/265 cont./

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They spend the rest of the year in diversions, playing cards and shooting dice, hunting doves and wild animals, going fishing, or fishing where the large rivers are, organizing private drinking parties, today in one barrio, tomorrow in another, today in Mengano's house, tomorrow in Fulano's, the day after tomorrow in Sempronio's, until planting time returns once more.

The Indian concerns himself very little about his house, which sometimes is at the point of falling in on him; his house is better ventilated than a sieve, it rains more inside than out, he sleeps there almost like a toad, he sleeps on the damp ground or above it on a miserable cot, placed over the mud or the water, and his sleep is like that of the dormouse (1).

[164]

1. This way of life in the dampness in their houses or outside of them is the cause of many skin diseases, fevers, and tumors.

Hospitality

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The Chiriguano is very hospitable and it would be hard to find any other race which is his equal in this; he receives and serves everyone in his house, both whites and those of familiar condition, for example, the Toba, and, with greater reason, those of his own race. They visit from one town to another, and at the first meeting or at first sight they say immediately, /266/ depending upon the age of the person seen: Ndempuama pa tuti? good day, uncle, if it is in the morning; Ndecaaruma pa? good afternoon; or Ndepintuma pa? good evening. Literally, these three salutations have another meaning. The first means "Have you reached this day, have you arisen healthy and vigorous?" The second, "Have you reached the afternoon?" And the third, "Have you reached the evening?" He who receives the greeting answers, Ampuama, checaaruma, or chepintuma, respectively.